THE Reconstructionist

June 9, 1944 Sivan 18, 5704 No. 9

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REALITIES AND VALUES *CORRESPONDENCE*

Dedicated to the advancement of Judaism as a religious civilization, to the upbuilding of Israel's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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WITH ALL DUE MODESTY

From Los Angeles, Calif.:

. . . I cannot refrain from stating how much good we derive from *The Reconstructionist* magazine itself. So many of us in the past have approached Jewish problems from either an emotional or evasive point of view that the clarity and perception of your magazine is a truly fine and revealing intellectual experience.

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SOME OF THE FEATURES:

Addresses by
DR. SAMUEL BLUMENFIELD of Chicago, Ill.
DR. MAX NUSSBAUM of Los Angeles, Calif.
CAPTAIN EDWARD T. SANDROW of the U. S. Army

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Special session devoted to the *Jewish Reconstructionist Fellowship.*
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THE
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Vol. X. June 9, 1944 Sivan 18, 5704 No. 9

EDITORIALS

A TASK FOR THE AMERICAN JEWISH CONFERENCE

THE American Jewish Conference is to reconvene in September to hear the report of its Interim Committee and to determine its future course of action. In contrast with the interest and excitement which greeted the original convocation of the Conference, the call to its delegates to reconvene has been received for the most part with apathy and indifference. There is widespread skepticism as to the usefulness of the Conference. In many circles, its leadership has been severely criticised for having let the public down by not taking vigorous action in the name of the Conference and demonstrating its authority in Jewish life. The charge has been made that the sole interest of the leaders in the movement was to secure from organized Jewry the public endorsement of the Zionist point of view with reference to Palestine, and that, once this was accomplished, they lost interest in the Conference.

That criticism represents a natural reaction, but it is not borne out by the facts. The Interim Committee has not been inactive. If it has little to show by way of achievement or even by way of undertakings carried on by the Conference in its own name and not in that of one or more of its constituent organizations, the cause of this apparent failure is not lack of zeal. Rather is it an inherent weakness in the structure of the Conference which grows out of a corresponding weakness in contemporary Jewry.

The structural defect of the Conference resides in its being a *temporary federation of permanent and autonomous organizations.* Each of its affiliated national associations is jealous of its own autonomy and reluctant to delegate any authority to the body as a whole. Nor can we blame the constituent national organizations, such as the Z.O.A. and the American Jewish Congress, for this reluctance. As permanent organizations they have definite commitments and responsibilities. The Z.O.A., for example, is affiliated with the World Zionist organization. It has any number of commitments to the Jewish Agency and the *yishuv.* It has no right to delegate away its authority to a conference the very existence of which is temporary and precarious. Similarly, the American Jewish Congress is an affiliate of the World Jewish Congress. How can it weaken the prestige of that body by delegating its authority to the Conference instead? Only a permanent Jewish

Assembly, with blanket authority to deal with all vital problems affecting American Jewry, can expect to have delegated to it adequate powers for decisive action.

But before such an Assembly can come into being, there must be some wide, though not necessarily universal, consensus on the nature of the Jewish collective entity, on the status that Jews wish to be recognized as having in the sight of the Gentile world and in their own. The definition of that status is a problem which, partly from considerations of expediency and partly from intellectual inertia or sheer muddle-headedness, American Jewish leadership has been consistently evading.

This is no mere academic question. Ever since the Emancipation, it has been assumed by most Gentiles that the ultimate destiny of the Jews is to become completely assimilated to the nations in which they are granted citizenship rights, except that they may continue as adherents of a religious cult. That conception has been accepted by many Jews. It is the theory vigorously and consistently advocated by the American Council for Judaism. Secularist Zionists and Diaspora nationalists of the Bundist type affirm that we are a nationality with a secular culture. But in America at least, secular national cultures other than that of the American majority do not resist eventual merging with the rest of the American population. At most they protest against forced and artificial acceleration of the pace of assimilation. Are Jews to take the same attitude, or are they to consider themselves as different in this respect from other nationalities? If so, wherein are they different? On our answer to these questions depends our whole policy in regard to the desirable structure and functioning of Jewish community life, the content of Jewish education and the meaning of Jewish religion. Until we make up our minds about these questions, we shall have communal chaos and cultural and religious sterility.

The American Jewish Conference is representative of virtually all elements in Jewry that believe in the desirability of Israel's survival as *some* kind of permanent human association. Is it not time at least to explore the possibility of reaching a decision as to *what* kind? We do not have any illusions as to the ease of this task. But a beginning can be made. When a wide consensus is reached in the Conference as to what it shall henceforth mean to be a loyal Jew, the Conference will be able to address itself to the further task of planning a permanent organization for American Jewry which shall enjoy adequate authority and to which existing national organizations may find it safe to surrender as much of their autonomy as may be necessary, even to the point of self-liquidation should that be desirable.

THE PENALTY OF EVASIVENESS

THE failure of Zionist leadership to give clear definition to its conception of Jewish status is one for which we must pay a heavy penalty. Any self-appointed group of individuals may speak in behalf of the Jews and present a program for Jewish living based on its own theory of what should constitute the essential character of the Jews as a group. The most recent illustration of the danger arising from the lack of a clear conception of our status is the action of that profean group whose latest embodiment is the National Committee of Hebrew Liberation. That committee has advanced the proposition that Palestinian and stateless Jews constitute the "Hebrew nation" and that Diaspora Jewry has no part, except for the stateless, in this nationhood. It has set up an "embassy" of that "nation" in Washington.

Zionists naturally resent this and regard themselves as the legitimate representatives of Jewry in all matters concerning Palestine. But do they not then owe Jewry a clarification of the status of the Jews in the post-war world as they envisage it? What is meant by the adjective "Jewish" as applied to the projected Jewish Commonwealth? That it does not mean that all Jews will be citizens of the Commonwealth regardless of where they live is clear, but that is merely a negative characterization. It is equally clear that Arabs and other Gentiles living in Palestine, if and when it be reconstituted as a Jewish Commonwealth with a Jewish majority, will not by virtue of that fact become Jews, although they will be citizens of a predominantly Jewish state. What meaning then will be attached to the term "Jew" that will not apply to the non-Jewish population of the Jewish Commonwealth in Palestine and will apply to Jews in other parts of the world?

Zionist leaders need to answer these questions with perfect clarity and persuade the bulk of American Jewry, at least that portion of it represented in the American Jewish Conference, to accept their answers. Otherwise they must expect to be confounded again and again by the rash and ill considered "solutions" of the Jewish problem proposed by irresponsible groups on the basis of unsound but clear and definite ideologies.

AN IMAGINATIVE BUT NOT A FANCIFUL PROJECT

NOTHING illustrates the tremendous energies released by the Zionist movement better than the magnificent plans recently announced by the Commission on Palestine Surveys. An "all-American" group of scientists and engineers have conceived a project which, if carried through, will compare in scope with the developments at the Grand Coulee and the Boulder Dams. It calls for nothing less than a revolution in the entire economy of Palestine, one which would make room for literally millions of new immigrants into the land. The plans include diversion of waters, the building of artificial streams, the erection of power plants, the transition from dry farming to intensive irrigation farming, the generation of cheap power.

One need not be an engineer to realize how easily Palestine lends itself to such a vast and creative effort. The waters of the Jordan drop nearly 3,300 feet within a comparatively short distance. The Dead Sea is full of unimaginable treasures of chemicals. The Negev cries for reclamation.

The report of the Commission on Palestine Surveys, which has had the incomparable aid of Dr. Lowdermilk, offers far more than a new and undreamed of Palestine for the Jews. It offers salvation to the Arabs, both those of Palestine and those of Trans-Jordan, Iraq, and the whole Near East. The costs seem niggardly for the benefits to be derived—$150,000,000 to $200,000,000. Emanuel Neumann has proposed that the money come from the Government of Palestine, Jewish organizations, private investors and from monies to be derived from Germany by way of "restitution" for the vast properties stolen from the Jews. If American Jews have vision, heart, and will, they will pour their personal funds into this great undertaking, and prove to the world and to Jewry that they have been worthy of the blessings which God has bestowed upon them, in sparing their lives and lavishing upon them wealth and the opportunity to create.

THE EQUAL RIGHTS AMENDMENT

THE *New York Times* reports that the Equal Rights Amendment is likely to be acted on

very soon and that the President has been asked to help in the passage of the bill by Congress. The time is ripe, then, for a consideration of the measure.

The text of the Equal Rights Amendment is as follows: "Equality of rights under the law is not to be denied or abridged by the United States or by any States on account of sex. Congress and the several States shall have power within their respective jurisdictions to enforce this article by appropriate legislation. This amendment shall take effect five years after the date of ratification."

The amendment has aroused a great deal of controversy. Among the national organizations that have endorsed the amendment are the National Woman's Party, National Federation of Business and Professional Women's Clubs, National Association of Colored Women, and Ladies of the Grand Army of the Republic. Among individuals who have come out for the amendments are Dr. Mary E. Wooley, President Emeritus of Mt. Holyoke College, Raymond Gram Swing, Pearl Buck, Katherine Hepburn, and Gladys Swarthout.

Among the organizations opposed to the amendment are the National League of Women Voters, the AFL, CIO, National Council of Catholic Women, American Association of University Women, the Women's Trade Union League, the National Board of the YWCA, and the National Council of Jewish Women. Among the individuals who have expressed opposition are Mrs. Eleanor Roosevelt, Carrie Chapman Catt, Mary Anderson, Director of the Women's Bureau of the U. S. Department of Labor, Felix Frankfurter (1938), William Green, Rev. John A. Ryan and Dean Roscoe Pound.

It will be noted that the amendment is opposed by nearly every woman's organization that can be characterized as progressive or liberal.

There are many instances of legal discrimination against women, and, of course, liberal groups are opposed to such discrimination. The thought on the part of liberal groups is, however, that the proposed amendment is too sweeping, and that, by ushering in an era of equality, it will at the same time sweep out many desirable laws which protect women from industrial and other hazards. For example, it is thought that the amendment would sweep out maternity legislation, and might also repeal protective laws relating to hours, wages, and night work. Leading women trade unionists are agreed that industrial women still need such laws, and say that the amendment, by striking down these laws, would deal a devastating blow to working women. Miss Anderson has said that extension of protective laws to men is highly desirable, and that until this objective is reached, we should hold fast to the laws that we have. She has also said: "Measures that protect the health and well-being of women workers, who are also mothers and home-makers, safeguard the welfare of the race. . . . The amendment would jeopardize the social and economic status of woman in many ways. It would destroy all special liberal laws for women, built up over a period of almost three-quarters of a century to safeguard the working conditions of wage-earning women. Elimination of such progressive legislation would deprive women of real industrial equalities which they have struggled for years to achieve." She calls attention to the fact that the National Women's Trade Union League has constantly and vigorously fought the amendment.

Mrs. J. Alston Stone, President of the National Women's Trade Union League, has stated that organized women workers are opposed to the amendment, and that proponents of the amendment are not representative of industrial workers, and that the proponents of the amendment have admitted that repeal of protective legisla-

tion is one of their goals in supporting the amendment. She said that the discriminations against women can be eliminated by action of the state legislatures, and that most discriminations against women are matters of administration, prejudice and custom rather than law.

It would seem that the unanimity of opposition to the amendment by liberal and labor women's groups should serve as a caution against approval of the measure. These groups might say to the sponsors: "We do not want your honey, and we do not want your sting." An "Equal Rights" Amendment that will take away as much as it will give can hardly be characterized as a progressive measure.

REALITIES AND VALUES

THE ARCHBISHOP OF YORK has returned to London, and continues to issue unfriendly statements about the Jews. While in the United States, he said that Great Britain had "most faithfully carried out" her promises to make a home for the Jews in Palestine—a fine home, indeed, in which most of the members of the family are kept out. Now he has charged that there is "vigorous Jewish propaganda against Britain in New York on the grounds that she has broken her pledge to the Jews." That the pledge is not being kept is true enough; but that Jews in New York, or anywhere else, are conducting any kind of campaign against the British is utter nonsense and mischief-making loose talk. The Archbishop might well take a cue from his colleague of Canterbury who is reported to have called upon the British people themselves to wipe out anti-Semitism in Britain. "It is a relic of barbarism," he said.

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WE HAVE MORE THAN ONCE commented with satisfaction on the progress of Hebrew instruction in the high schools of New York and other cities. An interesting by-product of that instruction is evident in a news release of the Jewish Education Committee of New York City. The Jewish Culture Council, one of its subsidiary organizations, recently conducted a contest in Hebrew Culture and Civilization, with the approval of Dr. John E. Wade, Superintendent of Schools. Entry into the contest was voluntary and among the contestants were a considerable number of non-Jewish children, including several Negroes. The age range of those taking the tests was from twelve to seventeen years. None of them knew what questions would be put to them. All they knew was that they would be asked about some phases of Jewish culture, including questions on the Bible, Palestine, and American Jewish history. War Bonds and books of War Savings Stamps were awarded as prizes to the winners. It is evident that the introduction of Hebrew into the high schools not only renders a service to Jewish education but also to education in democratic group relations, by fostering appreciation of the cultural heritage of American Jews among non-Jewish children.

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THE JEWISH EXPONENT OF Philadelphia has recently announced its acquisition by the local Federation of Jewish Charities and the Allied Jewish Appeal. Other Jewish weeklies have similarly been bought up by Federations of Charities or Community Councils. From the point of view of the social agencies that take over the local Jewish press, their action is wise. It gives them an opportunity and incentive to keep the Jewish public informed of their work, not occasionally by circular letters, but periodically, and with the proper background material in the form of current news. Some apprehension has been felt that communal ownership of Jewish weekly

periodicals may give undue propaganda power to whatever group happens to be dominant in the control of these communal agencies. There is this danger, but it is inherent in the power of the press. Privately owned papers may also exploit the power of propaganda to further the personal or partisan interests of the private owners. If a community-owned paper tends to reflect a partisan bias, it readily becomes subject to criticism and the communal agency that runs it can be called upon to remedy the situation. But a privately owned paper cannot be challenged in whatever policy the caprice of the owner may adopt. On the whole, therefore, we think that the purchase of the *Exponent* was not a mistake and we wish that paper a career of progressive achievement under its new sponsorship.

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P. J. CLAREY, PRESIDENT OF the Australian Council of Trade Unions is quoted in a JTA news release as saying the following with respect to his country's attitude to Jews desiring to settle in it: "Jews . . . need have no fear of any restrictions whatever in respect of their religion, or Jewish or Hebrew culture and language. . . . No restriction whatever is placed upon any foreigners residing in Australia, whether naturalized or otherwise, in worshiping in their own language, printing newspapers or magazines or books in their own language. Nor is there any restriction in teaching their own language to their own children." There are two things that we like about this statement. The first is its clear recognition that Jews have in common other cultural interests besides religion, that Judaism is more than a cult. The second is that the perpetuation of Jewish cultural distinctiveness, or for that matter, of the cultural distinctiveness of any immigrant group, is accepted as entirely legitimate. This puts Australia in the vanguard of democracy as it expresses itself in opposition to cultural totalitarianism and regimentation.

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A BAPTIST MINISTER OF THE Negro race, Dr. Wade H. McKinney, has been elected president of the Ministerial Association of Cleveland, the organization of Protestant clergymen of that city. Greater than the honor accorded Dr. McKinney is the honor that comes to the Ministerial Association for the selection it has made. The times are sad indeed when it is a matter of congratulation that an association of clergymen disregards the color line—clergymen who constantly teach that *all* mankind are the children of Adam and Eve, who always pray to the one Father of *all* creation. But unfortunately we live in a milieu when even religious organizations are not universally exempt from charges of race and religious discrimination, if not persecution. The action of the Protestant ministers of Cleveland is, therefore, deeply gratifying.

RECONSTRUCTIONISM IN THIS ISSUE

If Judaism were merely a religion, in the sense in which that term is usually understood, the only literature in which Jews would be interested as Jews would be devotional and theological works. This literary issue of *The Reconstructionist* reflects in the books which it reviews the wide range of literature in which Jews have a special interest. Something of the variety and complexity of Judaism as an evolving religious civilization is mirrored in the extensive literature of Jews and about Jews and bearing on those aspects of life in general which affect the adjustment of Judaism to its environment. Books reviewed in this issue are restricted to recent publications and represent only a sampling of even that limited field. But they include works on religion and theology, history and biography, contemporary events, politics and economics, historical fiction and fiction dealing with modern life. All these books, whether written by Jews or by Gentiles and whether treating specifically Jewish or general subjects, are interpreted by their reviewers in ways that suggest their relevance to the problem of maintaining Judaism as a civilization in the modern world.

What Is Man?

By MORDECAI M. KAPLAN

THE NATURE AND DESTINY OF MAN: I HUMAN NATURE, by Reinhold Niebuhr, N. Y. Charles Scribner's Sons, 1941.

THE NATURE AND DESTINY OF MAN: II HUMAN DESTINY, by Reinhold Niebuhr, N. Y. Charles Scribner's Sons, 1943.

AS Jews, we have our own theological quarrels without meddling in those of our Christian neighbors. We might therefore be excused for not being vitally interested in their long standing debate about the respective merits of the religion of faith sponsored by St. Augustine and the religion of works sponsored by St. Thomas Aquinas. We cannot afford, however, to ignore the contemporary attempt in Christian circles to find in the theologies of those ancient worthies guidance for our own day. The writings of Neo-Thomists like Etienne Gilson and Jacques Maritain and of Neo-Augustinians like Paul Tillich and Reinhold Niebuhr touch upon many religious verities and facts of human experience which should be the concern of all to whom religion is not a dead issue. It is from that standpoint that we deem it necessary to call attention to the two volumes under consideration.

I

We generally assume that theology must of necessity be on the defensive and always speak in an apologetic vein. Its task is supposed to be that of setting the tune of religious teaching to the key of science and the philosophy of the day. Reinhold Niebuhr turns the tables and boldly charges current science and philosophy with ignorance of the full truth about human nature and human history. Such truth, he maintains, we can best learn from the Judeo-Christian tradition.

Niebuhr's theology furnishes plenty of surprises. In the first place, it tries to answer the question, "What is man?" rather than, "What is God?" Moreover, if you are inclined to think that the religious traditions have been sucked dry, you will be amazed to find in these volumes of Niebuhr how rich in the sap of wisdom they can still be. Finally, if you suspect theology of being given to wishful thinking, you will soon discover that it can be worlds removed from such thinking. So unwished for are the truths which Niebuhr's theology unfolds that many of his critics impute to him either religious heresy or political reaction. The truth is that he is guilty of neither. One rarely meets in theological writings so sensitive an appreciation for Biblical teaching, or so ardent an advocacy of social justice and religious tolerance. As in his other writings, so in these volumes, Niebuhr combats complacent and optimistic assumptions in which we tend to take refuge to avoid the effort of thought or the danger of action.

II

The crucial fact which starts Niebuhr on his theological exploration of human nature and history is man's ability to make himself the object of his thought. According to him, this capacity for self-transcendence is not part of man's natural traits, or of his abilities as a rational creature. It is a supernatural gift by virtue of which man is "little less than the angels." Not appreciating the significance of that ability, modern thinkers make man out to be "little more than the termites." Not even the classical view of man which treats him as a compound of body and

mind constitutes a recognition of this self-transcendence. If we needed any evidence of the extent to which man transcends even the laws of rationality, it is supplied by all who voice the modern protest against rationalism. Nietzsche, Marx and Freud make it a special point to expose the dishonesty which inheres in reason. But instead of inferring that we should look to some super-rational source for the essence of man, they look for that essence to the infra-rational part of man's nature. Their approach is helpful in dealing with some specific problems of mental health or economic improvement, but is hardly the kind of approach we can rely on, if we want to see human life integrally and whole.

The truth concerning human nature is "that man as spirit transcends the temporal and natural process in which he is involved and also transcends himself." This fact constitutes both his opportunity and his undoing, for it is the locus of both his freedom and his sin. Niebuhr wants it clearly understood that man's bias toward sin "must not be confused with a mere lag of nature, of physical impulse or historical circumstance." This rules out any attempt to place sin within the dimension of what he calls "the vitalities," or those natural endowments and determinations which constitute man's character as a creature. Sin is thus a concomitant of the very freedom of man's spirit, or of that very part of himself which man shares with the divine. This conception of human nature should make us skeptical of such an easy solution as is offered, for example, by Max Lerner who says: "To change human nature does not mean to change human emotions; it means to change social institutions in such a way that the emotions are rechanneled." Niebuhr would maintain precisely the opposite, that the only way to change human nature is to change human emotions.

Taking his clue from Scriptures, Niebuhr rightly identifies the great paradox of human nature as being that man cannot avoid sin yet is held responsible for his sin. Why can he not avoid sin? Man realizes, on the one hand, that he is determined "by the contingencies and necessities of the natural process," and on the other hand standing outside them "he foresees their caprices and peril." The awareness produces in him a sense of anxiety, which he seeks to overcome by acquiring power over his fellow-man instead of submitting to the will of God.

Niebuhr hints vaguely what such submission consists in. He takes issue with traditional Jewish teaching which is very definite on that point, when it defines obedience to divinely revealed Torah as constituting submission to God's will. According to Niebuhr, who follows St. Paul, such a conception of obedience to God is only liable to confirm man in his sin. He justifies this conclusion on the ground that man tends to regard the knowledge of the right as equivalent to its fulfilment. Thanks to that tendency, he maintains, man falls into the sin of self-righteousness. This traditional Christian attitude toward law is, of course, highly questionable from an objective study of human nature.

On the other hand, Niebuhr displays a genuine understanding of Biblical teaching when he defines the failure to submit to the will of God as "the sin of pride." That, undoubtedly, is held up, throughout Scriptures as the cardinal sin, the quintessence of human corruption. Thus, sin manifests itself not only as the pride of power, but also as the pride of knowledge and the pride of virtue. Niebuhr rightly contrasts this Biblical view of sin with the Hellenic view, which identified sin with ignorance or with the passions of the body.

To his deep penetration into the inner meaning of Biblical religion, Niebuhr adds a profound understanding of human na-

ture as such. The result is that in his hands theology throws a new light on the irrationalities and savageries of modern fascistic nationalism and on the causes underlying the attitude of racial majorities to racial minorities. It is, therefore, all the more to be regretted that in his endeavor to prove that Christian religion has fathomed the truth more deeply than did Jewish religion, he is led to make the unwarranted statement that Jewish religion does not indicate how God's mercy will enable man to overcome his inherent bias to sin. The fact is that the Jewish Scriptures reiterate again and again the promise that God will, of His own accord, and for the sake of His holy name, change the heart of man. One can as easily interpret this teaching symbolically, as Niebuhr interprets the second coming of Christ, and have it refer not to any definite event at some specific future time, but to the process of divine mercy which is ever striving to redeem man from the inevitability of sin.

III

From the consideration of human nature, Niebuhr proceeds to consider human destiny. Because human nature is a synthesis of natural law and moral freedom, man can make history. Because man can transcend the given and imagine the desirable, he can "change, reorder and transmute the causal sequence of nature." But what likelihood is there of his ultimately realizing what is *truly* desirable, or what *ought* to be? Niebuhr records three different answers. The Hellenic answer given by Plato and his successors is that the changeless principles of reality, or the "ought," can never be realized in the flux of human events, because those events intrinsically are the negation of what ought to be. From that point of view, human history is without any meaning other than that which the inexorable laws of nature confer on stones and trees and beasts. The Hebraic answer, as expressed in the prophetic writings, is that the time will come when justice and peace will be established on earth. It is man's destiny that God's Kingdom shall be established in this world. The Christian answer, which is symbolized by the myth of the passion and the resurrection of Christ, is that human history moves toward the fulfilment of its meaning but can never achieve it.

This version of the Christian answer is Niebuhr's reinterpretation, a reinterpretation based more upon the actualities of history than upon traditional religion. Man being, according to Niebuhr, incurably self-centered, his history is bound to be a series of ever-recurrent struggles against ambition. "There are no forms of historical reality free from the sinful admixture of self-assertion, no form of remedial justice from which the egotistic element of vindictiveness has been completely purged." Lord Acton, with no theological axe to grind, has virtually said the same thing when he wrote: "Power always corrupts, and absolute power corrupts absolutely."

By dint of his freedom, man can mentally transcend this struggle and picture to himself a Messianic era in which there will be surcease from strife. But even this Messianic expectation is tainted by selfishness and ambition, in that it "contains an explicit or implicit assumption that history will be fulfilled only from the particular locus of the civilization and culture which entertains such expectation." Niebuhr does not clear even Christian prophetism of "egoistic corruptions." "It is impossible," he adds, "for the most advanced civilization to be safe against reversions to very primitive egoistic-nationalistic interpretations of history, for instance in contemporary Nazism." As the moral of human nature is to be traced to man's freedom from nature, so is the enigma of human history to be traced to man's power over his fellowman. Injus-

tice flows from the power which is presumably the source of justice. The final conclusion at which Niebuhr arrives is that perfect goodness in history can be symbolized only by the disavowal of power. A Jew is naturally reminded of the prophetic teaching of "not by might nor by power but by my spirit, saith the Lord." Niebuhr, on the other hand, finds that teaching revealed only through Christ.

IV

A significant characteristic of Niebuhr's theology is his employment of interpretation as a means of giving relevance to religious tradition. We would obtain, however, a more correct idea of the way Niebuhr uses this means, if he were more accurate in the subtitle of his two volumes. Instead of designating both volumes as "A Christian Interpretation," he should have made a distinction between the first and the second. The first volume, which deals with the nature of man, should have been called "A Judeo-Christian Interpretation." It is Judeo-Christian, because the teachings expounded in that volume receive the same degree of emphasis in both the Jewish and the Christian tradition. An exception might be made of what Niebuhr has to say about the doctrine of original sin, which is unknown in the Jewish Scriptures. But, since he interprets that doctrine symbolically, and not as referring to historical fact, what it denotes for him is indeed axiomatic throughout the Jewish Scriptures. It is summed up in the statement in Genesis which reads: "The frame of man's heart is evil from his youth." The second volume, on the other hand, should have been designated "A Christian Re-interpretation." It is "Christian," in that it stresses a different conception of history from the Hellenic and the Jewish. It is "a *re*interpretation," in that it introduces a new meaning into traditional Christian teaching. Niebuhr takes strong exception to the Catholic version of human destiny, and even to the Lutheran version. His own version is virtually new; it is therefore a "reinterpretation."

What mainly makes his version of Christian doctrine a reinterpretation is that he gives that doctrine a symbolic instead of a literal meaning. The general principle underlying his approach is that Biblical symbols should be taken "not literally but seriously." He takes into account the principle that religious belief must necessarily take on the color of the age and surroundings in which it arises. He therefore not only treats the Biblical stories and visions as products of the imagination, but he even regards the concepts they illustrate, such as original sin, judgment, resurrection, and the second coming of Christ, as symbolical of what goes on in the spirit of man.

Some critics consider Niebuhr's theology reactionary, because it maintains that nothing man can do can redeem him from the evils which bedevil his life. But the trouble is that experience confirms Niebuhr's generalization of human history. "Every heightened potency of human existence," he says, "may also represent a possibility of evil. The very potencies which create cosmos create chaos." The truth of this proposition is tragically proved by what has happened to mankind since the advent of the machine. But what we cannot understand is how he can be taken to task, as he has been by some theologians, for doctrines which have been accepted as self-evident in the Judeo-Christian tradition. The only explanation is that those critics have so far come to identify their own modernistic views with traditional religion that they fail to recognize traditional religion when they see it. What they condemn in Niebuhr as pessimism is actually meliorism, with which they quarrel because it does not happen to be optimism. When, moreover, they find fault with him for

emphasizing that "history is not its own redeemer," they should lay the blame on the Judeo-Christian tradition.

The Jewish reader who has no need of interpreting or reinterpreting the doctrines of Christianity can nevertheless find in these volumes a religious analysis of life, which is both radical and profound, and which can help him appreciate his own tradition.

De Profundis

By ARIEH TARTAKOWER

THE BLACK BOOK OF POLISH JEWRY. An account of the Martyrdom of Polish Jewry under the Nazi occupation. Editor, Jacob Apenszlak; Co-editors: Jacob Kenner, Dr. Isaac Lewin, Dr. Moses Polakiewicz. Published by The American Federation for Polish Jews in cooperation with The Association of Jewish Refugees and Immigrants from Poland. New York, 1943.

THE Jewish inferno in Nazi-occupied Europe has been the subject of hundreds of reports, articles, pamphlets and books. This gruesome literature on the darkest hour in Jewish history is growing from day to day. There is scarcely a country or a Jewish community left whose tragedy has not been recorded. Polish Jewry occupies a unique place in this, as in many other respects. The mass starvation and mass slaughter in Poland deserve our special attention because of many reasons. Mention need only be made of two. First, the Polish Jewish community with its three and a half million souls is, or rather was, the greatest in Europe, quantitatively and qualitatively. Second, there are or were, apart from Polish Jews proper, hundreds of thousands of Jewish men, women and children who had been deported to Poland from virtually all occupied territories. Therefore, whatever has happened in that country during the last three or four years may well be called a chapter in the history not only of Polish Jewry but of the entire Jewish community of Europe.

However, extensive as this literature is, scattered over hundreds of papers and volumes, not much has been done up to recently to sift it, to examine it scientifically and to present it in a more permanent form. The first, and not very successful, effort in this field was undertaken in Palestine over three years ago; a book in Hebrew was published there describing the plight of the Jewish community in Nazi-occupied Poland.[1] Almost two years later there appeared in Yiddish a book by Spiesman published in this country.[2] There have been a few rather successful attempts to describe the tragic plight of all of European Jewry. One is the recent publication of the Institute of Jewish Affairs in New York.[3] Though important publications concerning the fate of Poland under Nazi occupation have been published by the Polish Government and by a few scholars, the tragedy of Polish Jewry is mentioned incidentally as part of the general situation.[4]

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[1] *Yeven Metzullah Hehadash,* by Mosheh Prager, Tel Aviv, Palestine.

[2] *Die Yiden in Nazi Polen,* published by "Yiddisher Kemfer," New York, 1942.

[3] *Hitler's Ten-Year War on The Jews,* Institute of Jewish Affairs of the American Jewish Congress and the World Jewish Congress, New York, September, 1943, 311 pp.

[4] See especially the two volumes, published by the Polish Government: *The German Invasion of Poland,* the Polish Black Book, published by authority of the Center for Information and Documentation of the Polish Government, London, Hutchison & Co., 1940, pp. 127; *The German New Order in Poland,* published by the Polish Ministry of Information, London, Hutchison & Co., 1942, pp. 585. A

But until recently there has been no comprehensive publication devoted to Polish Jewry as such. The lack of such a publication has been strongly felt. It was not merely the problem of writing a simple scholarly investigation; the document to be presented to the world, the Jewish and the non-Jewish alike, required more than mere research. In addition to a description of the crimes committed against millions of innocent people, it had to indicate what the extermination of Polish Jewry means to World Jewry and at the same time to offer a concrete program of action for the future.

I

This vacuum has now been filled. The "Black Book of Polish Jewry," published by the American Federation for Polish Jews in cooperation with the Association of Jewish Refugees and Immigrants from Poland is a positive and important contribution to the Jewish literature of the war. Prepared by a group of well known writers, scholars and social workers under an able and devoted editor, it has succeeded in presenting a comprehensive picture of the inferno of Jewish life in Nazi-occupied Poland, as objectively as can be expected of Jewish writers describing the unspeakable tragedy of their own people, including, only too often, their own next of kin. All available sources were used in preparing this rather considerable volume: the Press, both Nazi or Nazi-controlled and neutral sources; reports of Jews and non-Jews who saw with their own eyes the horrors of Nazi Poland; official materials of the Polish Government; underground papers and the materials published thus far by individuals and organizations.

The book deals with three main themes. One section describes the cultural, social and economic structure of Polish Jewry before the war. The other sections describe the actual process of persecution and extermination in the different parts of Poland, the territorial dislocation, the biological destruction, the outlawing of Polish Jewry and the destruction of the Jewish religious and communal life. From a scientific point of view this is certainly the most important and most impressive part of the book. There are two or three chapters which do not fall into these well-defined categories, but which are nevertheless justified in a volume like the present, particularly the chapters about the battle of the Warsaw Ghetto, about the well-known extermination camp in Treblinka and about the Jewish underground movement in Poland. Many documents have been added or at least quoted in the text and in the appendix of the volume.

As is almost unavoidable in a volume like the present, prepared in the middle of the war, there are certain weak spots in it. A certain overlapping is felt in the chapters devoted to different aspects of the process of destruction. It is obviously most difficult to omit problems of the ghetto when speaking first about dislocation, then about biological destruction and then about the process of outlawry and of breakdown of Jewish communities. The same may be said about problems of health, of forced labor, of anti-Jewish legislation and many others. It is therefore evident that such overlapping could scarcely have been avoided.

II

There are, on the other hand, certain important problems not sufficiently clarified in the volume. The Jewish underground movement and the Jewish resistance are examples. Recent reports show, that the impression conveyed from sources, not always friendly, that the

special edition of this volume has appeared in the United States under the title: *The Black Book of Poland,* published by Putnam Sons, New York 1942, by the Polish Ministry of Information, pp. 615; see also: Simon Segal, *The New Order in Poland,* N. Y., Alfred Knopf, 1942, 286 pp.

masses of Polish Jews were slaughtered like cattle without any resistance on their part, is wrong, especially as far as the Jewish youth is concerned. The saga of the Warsaw Ghetto is not the only one which contradicts this theory. There were tens of places in Poland, where this unequal desperate battle took place between the heavily armed German army and the almost unarmed Jewish underground battalions. Reports arriving from Poland both via the Polish Government in London and through neutral countries, are sufficient to throw a very different light on this chapter of unparalleled Jewish heroism, shared by all elements in the Jewish population regardless of their different ideologies. There are of course many facts, which, for obvious reasons, cannot be made public for the duration of the war in a volume accessible to all. A full description of Jewish resistance must, therefore, be postponed for the period after the war, but even under the present conditions, more could have been said about this important matter.

There are two other problems which should have been investigated in a book like this, particularly one which may serve as a basis for retribution, once the war will come to an end. It is clear that the horrors of Jewish life in Nazi occupied Poland are attributable first and foremost to the Germans, not only the soldiers and the police, but also the entire civil administration: officials, judges, teachers and so-called scholars, among whom there were many criminal elements. But the Germans were not and are not the only perpetrators of the crimes; they were and still are being supported by people of other nationalities: Ukrainians, Lithuanians and others. The crimes committed especially by the Ukrainians are not less horrible than those of the Germans. Documents concerning such facts must carefully be collected and examined. In connection with this, the entire problem of the existing relations between the Jews and their neighbor during those fateful years deserve to be investigated carefully. Was there any noteworthy reaction of sympathy, of willingness to help on the part of the surrounding, mainly Polish population? Has there been any cooperation between the Polish and the Jewish Underground, especially as far as problems of rescue are concerned? There are some reports on such questions, not always adequate and not always encouraging, but, despite their limitations, they should be taken into consideration.

III

These few remarks are not intended to minimize the importance of the book, which is beyond question. The authors and especially the editors cannot be made responsible for minor faults, which of necessity are to be found in a volume like the present, especially in its first edition, just as they cannot be held resposible for not including information of very recent origin. The quick tempo of anti-Jewish persecutions and of the process of extermination in Poland affects automatically figures and facts quoted in any publication. Thus the above-mentioned Hebrew book on Jewish martyrdom in Poland, published a year and a half after the German invasion of the country, seems almost idyllic when compared with the books by Spiesman and Segal, which in turn are superseded by the present volume. But in the few months since its publication additional hundreds of thousands have been slaughtered or tortured to death in different concentration and labor camps, and the figures quoted, horrible as they are, no longer reflect the actual conditions. The process of extermination of Polish Jewry may soon reach its goal, unless immediate steps be taken to rescue the hunted remnants.

A chapter on the work of rescue has not been included in the present book, which limits itself to presentation of facts

and figures. It still remains to be written and it will not be an inspiring chapter in the history of mankind; on the contrary, it will be one of shame, in view of the more or less passive attitude of the so-called democratic nations when faced with the greatest crime in history, committed against an unarmed helpless people. But the chapter is still unfinished; let us live in hope that in the last hour some real effort will be made to save the remnants of Polish Jewry and with it salvage some of the honor of mankind.

The organizations and the persons in charge of publishing this volume deserve our gratitude. It is a tragic and great document, which will survive, even if, after the war, a more complete description will become possible. In the meantime let us hope that this book will reach not only libraries and research institutions, but also all those for whom justice and humanity are more than words and who may understand their duties as human beings at the present moment. May this book be read not only as an evaluation of the past of Polish Jewry and not only as a great document of accusation against the criminals and against those who did not prevent their crimes, but also as a call to humanity to save whatever and whoever still can be saved from a process of destruction never before undertaken on so colossal a scale.

MIDRASH ON THE LINEAGE OF JEWS

By GRACE GOLDIN

It is hard to remember, Adam was no Jew.
It is hard to think that ape-men in their caverns
Daubing the damp rock with a hunting-figure
Of deer and wild-ox and the mastodon
Knew not the shape of seven-branched candlestick
Nor royal lions decorously reared.
We are, we Jews, habitually old.
Let the traditional ability
To look past Sinai indicate once more
What elemental ancientness resides
In the creed a mountain thundered at the world.
Not altogether went the Jew undreamed-of
When slant-head apes crouched at the cavern ledges.
That self-same aeon, God at length completed
His thought of man, free man, commanded man,
Of man as Jew, in whom the aspirant beast
Might rise responsive to the Lord's desire.
To that man, when time came for speech, God uttered
Indestructible law. Who then shall wonder
If a Jew outlast the gestures of his age
To strike the rock once more, and call to sight
Long-legended antiquity? Recall
Even at this time, O Jew! the apes, the caverns,
And how God words His meaning for the world.

Jewish Books for Children

By DEBORAH PESSIN

I

THE 1943 crop of juvenile books of Jewish interest has not, quantitatively, been a rich one. This is not completely surprising. It is part of the larger picture of civilian publication in which the war situation has brought about a general curtailment of activities. However, even in pre-war years, Jewish children's literature fared none too well. The need has always been greater than the supply. While this may be considered a healthy state of affairs in an economic structure, it is a bad symptom in the structure of Jewish culture.

At the present moment the world is convulsed by the contemporary version of the age-old struggle between progress and reaction, in which the Jewish people have always participated on the side of progress. It is particularly important now that a literature be created which will help inform the American Jewish child of the tradition of militant democracy of his people and help him find his place as a Jew no less than as an American in the current upheaval. There is a need for more history books, particularly on the American Jewish scene, books on Jewish folkways and their adaptation to the American way of life, historical novels, treatment of great Jewish personalities in live story form, books which will make available the rich cultural treasure of folklore and legend. All these to be written in the colorful, modern American idiom, on the child level.

Because of the special marketing problems with which the publisher of Jewish juvenile literature must cope, the creation of more than a few fragments of such a literature must unfortunately remain only a pious hope if left to the efforts of free-lance writers who are foredoomed to disappointment and frustration. In the reviewer's opinion, this juvenile literature must be "commissioned" into existence by organizations that concern themselves with the education of the Jewish child and the development of American-Jewish communal and cultural resources. It is heartening that this challenge has already been met by several national organizations and it is to be hoped that the American-Jewish community as a whole will, in time, see its plain responsibility in this direction and accept as a major project the fostering of a Jewish children's literature.

The year 1943 produced three books for children, two of them text-books, one fiction.

II

Israel Speaks for Democracy, by Abraham H. Israelitan (Bloch Publishing Co.), offers a much needed treatment of an important subject for junior and high school children. The author first presents the democratic ideals of the Jews, as expressed in Bible and Talmud. He draws copiously upon Biblical and Talmudic literature to show the emphasis the Jews have always placed upon the principles underlying a humane society. With an equal familiarity with American sources, he then presents the American principles of democracy, indicating that these are parallel to, and often derived from, the Hebraic culture.

The author is thoroughly at home in his field. This, though impressive, may have its drawbacks. Rabbi Israelitan may be a bit over-conscientious in proving his point. "Love the stranger," he indicates, is mentioned thirty-six times in the Bible. Quotations are always given with prodigality. A picture of how the Jewish ideal

of brotherhood operated concretely, in everyday life, would have constituted a more readable document, at least for the child of school age. But the author does make Israel speak for democracy, and the words he utters are eloquent and ageless. The material is in the form of a conversation between a grandfather and his two grandchildren.

The book fills a definite need. In the hands of a skillful teacher the material can be made to live and to perform a valuable function in the education of our children.

II

Dorothy Alofsin's *The Stream of Jewish Life* (Union of American Hebrew Congregations), discusses Jewish institutions in America and is written for the junior and high school grades. Miss Alofsin's task, and it is not an easy one, is ably and resourcefully handled. A description of institutions—religious, philanthropic, Zionist, fraternal—can make for dull reading. But the author has contrived to hold the interest throughout.

Jerry and his uncle Saul take a trip by trailer. They visit temples, agencies, Jewish colleges, fraternal organizations. Their conversation between stops provides additional information and lays the groundwork for further exploration. If this technique seems strained at times, the fault resides in the abundance and the difficulty of the material which must be covered. Miss Alofsin even manages a minor plot, a slender thread of human interest which runs colorfully through the chapters.

The author does a painstaking job. The book gives a well-rounded picture of the institutions that the Jewish community has developed in this country, the ideals they concretize and their practical objectives, their creators and prime movers, and their impact upon the everyday life of the people. Like all the books published by the Union of American Hebrew Congregations, the format of the volume does much to enhance its readability.

III

Caverns of Destiny, by Ben Aronin (Behrman's Jewish Book House), is frankly and delightfully fiction. High adventure moves with mounting suspense against the realistic background of modern Palestine. The author has a fine knack for making plausible the implausible. Daniel Barzell meets Professor Battruck, an archeologist, in Palestine, where the former has come to reconstruct his broken life and to help in the rebuilding of the ancient Homeland. The two, Barzell and Battruck, set off in search of the breastplate of a high priest, lost these many years.

Plot and counter-plot are neatly fitted into swift-moving adventure. Fiction and reality go side by side, with remarkable comaraderie. Mr. Aronin builds a story well. *Caverns of Destiny* will hold children fascinated. Critical readers may question some of the devices, the story-within-the-story technique, the author's injection of himself and his brother into the narrative. The atmosphere is often heavy and melodramatic. Disturbing, too, is the shattered face of Daniel Barzell, who wears a mask throughout the book. In the end his features are restored by the magic of plastic surgery.

In the main, the book is credible and exciting. It demonstrates that it is possible to create adventure stores for our children out of authentic Jewish materials. Mr. Aronin has a flair for adventure. It is hoped that he will further exploit the field with equally satisfying results.

Physically, the book is in the best tradition of Behrman publications. Attractively designed and illustrated, it conforms to the high standards in bookmaking established by this house.

The Problem of Prayer

By ASHER BLOCK

"DIALOGUE WITH GOD," by Frederic A. Doppelt. Dorrance and Company, Philadelphia, 1943, pp. 225.

PRAYER is at the very heart of all religion, for it is man's communion with God. It is keenly disconcerting, therefore, to behold how very few moderns really pray. Of course, there are reasons for it.

One is *preoccupation.* The socially minded religionist, sensitive to man's inhumanity to man, is perpetually and sorely tempted to drop the prayerbook and take up a "project." Particularly in the case of the Jew, beset with perennial problems of assimilation, anti-Semtism, and Palestine, prayer is likely to be crowded off the agenda.

Then there is the prevailing *mood of activity.* Even for the individual who in this busy world may be able to snatch some moments of leisure, praying has lost its appeal as a "technique." The typical modernist is creative, active. If a job has to be done, he blows on his hands and plunges into it. Even his recreation is permeated with a sense of restlessness. He is a "livewire" and a "go-getter," and prides himself on a "practical" philosophy: "God helps those who help themselves." Such a person will not easily relax into an attitude of prayer, which is passive, meditative, and receptive.

Third is the *humanistic* emphasis in contemporary thought. Current intellectual and social patterns tend to stress the natural as opposed to the supernatural, the terrestrial rather than the divine. Even where activist techniques obviously fail, as when confronted with forces beyond human control, many of our contemporaries are averse to prayer. If science, human initiative, and social reform cannot indicate a solution, say these, nothing will.

Finally comes the challenge of *rationalism.* Even if the modernist should, in moments of emotional release, begin to lose himself in the good, old fashioned prayer of his fathers, his mind and "logic" refuse to submit. What is this prayer, anyhow? he wants to know. Is it a matter of philosophy, theology, or just plain autosuggestion? Are prayers answered? Can prayer affect natural law? Can it affect God's will? Does God have to be coaxed or reminded? Are we fooling ourselves when we pray?

These doubts and perplexities constitute the crux of our problem. In one way or another, most other factors hinge upon this: without a sincere conviction about the validity of prayer, the act of worship is doomed to degenerate, or at best to become a matter of rote and formality.

One need but glance at Jewish religious services today to realize their utter lack of force and vitality. The attitude of the average synagogue attendant in his relation to God is somewhat analogous to that professed by Voltaire: "We salute, but we do not speak." The pulpit deals less and less with the "problem of prayer," and the religious or Hebrew school, in most instances, coldly imitates the adult pattern. As a consequence, the Jewish masses are literally forgetting how to pray. This is reflected especially in the sparseness of contemporary Jewish literature on the prayer theme. Yes, there are works on liturgy, histories of prayer, and anthologies, but very few on *praying.* The body is treated, but not the soul.

One can well sympathize with the would-be exponent of prayer, for it is indeed a most delicate and difficult theme for the modernist to handle. To under-

stand prayer adequately is to have, at least, a profound insight into the principles of faith and a clearly formulated conception of God. That is no mean order.

II

It was refreshing and encouraging, therefore, to come across Frederic A. Doppelt's book, "Dialogue With God," which engages in a frontal attack on the problem of prayer. Here an honest, straightforward attempt has been made to meet a growing challenge.

The general conclusion or implications of Rabbi Doppelt's thought might be summarized as follows:

1. *Prayer is the personal, intimate relationship between man and God.* Whether a human being cries for help out of the valley of despair, or pleads for strength in his struggle of ascension, or sings for joy at life's mountain-tops—he is communing with his Maker. "Prayer is God within man striving upward and God on high bending downward; and so it is the sacred ground—the mystic sanctuary —where man and God meet and merge and become one." (p. 67).

Public worship is dealt with largely as a corollary to individual prayer, as that which adds the distinctive overtone of group loyalty or tradition to man's "dialogue with God." Such group expression is a "token fusion of all peoples on earth," of one human brotherhood doing God's will with a perfect heart. Our prayerbook provides the "grammar" in our discourse with God.

2. *Prayer is essential to man's wellbeing and progress.* "Psychologically, people pray . . . for the same reason that birds sing, that flowers blossom, that trees bear fruit. As people live from day to day, pushed and pressed by forces within and without, they vent their thoughts and feelings out of sheer natural compulsion." "Theologically speaking, people pray . . . because they are creatures of nature longing to become children of the Divine." (pp. 52-53). Thus prayer has "therapeutic" and "spiritual" value.

Can we not live without prayer? Perhaps so. But so can we live without music and without love, the author explains. As to its spiritual necessity, the aim of all progressive religion is to invade the world and establish the Kingdom of God, and "prayer is the bridgehead of man's spiritual invasion."

3. *The efficacy of prayer lies in inducing man to conform to God's will, and not the reverse.* Prayer does not involve a suspension of natural law or the mutability of divine purpose; it rather aims to effect the widest appropriation of nature's power and the highest fulfilment of God's potential in man. It is not a substitute for initiative and work, but a spur to it. "To the extent that man strives in prayer to synchronize his will with the will of God, his prayers are answerable." (p. 77).

4. *Prayer is basic to Judaism and Christianity* alike. The author points out that the early Christians adopted the fundamental characteristics of Jewish liturgy, and, to emphasize the continuing similarity of approach, he draws parallels throughout the book between Jewish and Christian sources. He is also indebted in his analysis to modern Christians like Harry Emerson Fosdick, George A. Buttrick, and others. The only distinction he attempts to make—and it is not a clear one—is that "in Judaism, prayer reflects itself as the religion of the heart; in Christianity, as the heart of religion." (p. 18).

III

One is extremely grateful to Rabbi Doppelt for clearing away many misconceptions with regard to prayer, and for broadening the intelligible base upon which its practice must rest. However, there appear to be two elements in which his work falls short of being an adequate guide for modern praying. In all fair-

ness, it must be said that these shortcomings are shared by contemporary religion as a whole. But the deficiency seems particularly pronounced in a matter so vital as prayer.

One is that the author does not render sufficiently vivid his conception of God. At times the "dialogue" runs dangerously close to becoming a "monologue." Some theologians conceive of godhood basically in social, humanitarian terms. God is the Power that makes for righteousness in the world. These identify worship of God, sociologically, as cooperative communion with our fellow men and the building of the Good Society on earth. Others perceive God in the emotional, esthetic, or mystic expressions of their own personal lives. God, to them, is the Indwelling Spirit. These worship God, psychologically, through communion with the mystery and beauty of nature and the outpouring of the soul in the arts.

Our author, it seems, wishes to have both these tendencies implicit in his approach. As an avowed student of Hasidism, he veers frequently toward the abstract, the intuitive, and the poetic, while at the same time he professes to apply a rational, realistic treatment. He does not, however, make the synthesis explicit enough. His presentation, therefore, does not take on the appeal or urgency that the subject demands. It is plausible, but not compelling. When we righteously and passionately desire something, we have true and moving prayer. That presupposes that we "know the Lord." *The quality of prayer by its very nature is inevitably linked to what we pray for and Whom we pray to.*

The other difficulty is that the reader does not derive from the book a clear idea regarding *how to pray,* if he is not already a devotee. The author describes well how most people *do* pray, the psychology of prayer—how they pour out their souls, adoring the majestic and the divine, petitioning for things material or spiritual. But he fails to emphasize how people *should* pray, the ethics of prayer.

For instance, we are now in the midst of war. We want it to terminate in lasting peace. Our conception of God, as the loving Father of all mankind, assures us that warfare is an unnatural state for humanity. Hence we want to pray—effectively—for peace. But how?

I should imagine that several elements would be necessary: *confession*—a humble,penitent acknowledgment of the sins, active and passive, we ourselves committed; *affirmation*—a constant rehearsal of the causes that lead to war and the moral imperative to abolish them;*resolution*—the firm and honest determination to do all within our power to remove these causes; and *thanksgiving*—a sense of gratitude to God for the vision of a peaceful world, and for the faith and courage to bring it about. These are emphases which one misses in the book.

In general, it may be said that "Dialogue With God" is a stimulating contribution to a much neglected field of modern Jewish religious thought.

Hellenism and Hebraism in Paul, the Apostle

By THEODORE FRIEDMAN

FROM JESUS TO PAUL, by Joseph Klausner, MacMillan Co. 1943.

A BOOK, any book, deserves to be judged by its own intrinsic purpose. Thus, the canons of historical criticism may legitimately be applied to Professor Klausner's learned yet highly readable study of the forces and personalities at work behind the parting of the ways between Judaism and

Christianity. Here, the vast literature and the varying points of view that have grown up around this highly controversial complex of questions are admirably marshaled, surveyed and evaluated. Professor Klausner poses two questions. How did Christianity grow out and away from Judaism? Why did the Jews in the first century reject the new faith? Both questions are fully and convincingly answered. Even the final chapter in which the author drops the role of dispassionate historian and answers the question, "What Significance Has Paul For Jews?" reveals a judiciousness from which few Jewish readers will dissent. Reconciliation is unthinkable. "They, Judaism and Christianity, are not simply two different religions; they are two distinct world views."

Historians will disagree with some of Professor Klausner's interpretations. Crucial to the whole problem of the origins of Paulinism is the question: What are the relative proportions of Judaism and Hellenistic paganism in that amalgam on which the Christian church was founded? Was the tireless propagator of the Gospel a Jew nurtured on and steeped in Jewish thought as he himself so often proclaimed, or was his mind predominantly the product of Hellenistic pagan culture?

Dr. Klausner's answer is given in the following words (the reviewer translates from the Hebrew original of the book, Vol. II, p. 157): "Thorough investigation during the course of several decades has brought the writer of the present book to the firm conviction that there is nothing in the teachings of Paul—even those that are the most mysterious—that did not come to him from authentic Judaism. . .. But most of the basic doctrines in his teaching that came from Judaism received at his hands a non-Jewish coloring as a result of the unconscious influence exerted by the Hellenistic, pagan environment of the Jewry in which Paul of Tarsus found himself throughout his entire life with the exception of the few years he spent in Jerusalem."

In order to arrive at this conclusion, against which this reviewer would like to enter a strong demurrer, Dr. Klausner must perforce choose, on more than one occasion, the least plausible of two explanations. Did Paul know the Bible in the original Hebrew? Yes, insists Dr. Klausner, though admittedly the overwhelming majority of Paul's quotations of the Bible are from the Greek translation. Did Paul really sit at the feet of Rabban Gamaliel? The evidence adduced by the author is far from convincing. In the Pauline Epistles, a student of Rabbinics finds himself in a strange country with an unfamiliar spiritual geography. In Pauline thought, the life, teachings and death of the Galilean Messiah undergo a radical transvaluation. The central determinative event for Paul is neither the life nor the teachings of Jesus but his death. The latter becomes a mystery (Paul himself uses the term) participation in which is a precondition to salvation. This "stumbling block to the Jews and foolishness to the Greeks" is simply another version of a myth pattern familiar to the devotees of the mystery religions of the first century of the common era. Even the residuum of Pharisaic teachings in the form of personal ethics to be found in Pauline doctrine derive their importance insofar as they constitute necessary preparation for acceptance of Jesus' sacrificial death. Dr. Klausner himself in his discussion of Pauline ethics makes clear the vast gulf between the Pharisaic point of view and that propounded by Paul. These two moved in different universes of discourse. One bespoke the life of a people rooted in the soil of a homeland; an essential optimism and assent to life and its imperious demands. The other was profoundly pessimistic; despairing of life and hence escaping into the blue. No

wonder that the history of Christianity has recorded numerous internal revolts against Paulinism. The modern skeptic who returns to Christianity usually gives Paul a wide berth. In his recent book on "God and Evil," the English philosopher, C. E. M. Joad has this to say: "I have deliberately refrained from referring to Pauline theology because the personality of Christ that it suggests seems to me less attractive, the teaching which it implies, and to which it refers, less enlightened than the personality and the teaching of the Synoptic Gospels. I find Pauline theology distasteful and forbidding. To include it and all that it stands for, to take into account the implications in regard to Christ's nature and teaching that it suggests, would be for me to make the task of coming to terms with Christ not less formidable, but more."

Whatever disagreements in emphasis and interpretation the professional historian might raise, the book is a valuable and permanent contribution to the literature of Jewish-Christian relationships. Even more significantly, it is a conclusive answer to those whose chief solution to the problem is a reunion of the two faiths.

Laski's Restatement of the Case for Socialism

By NATHAN REICH

REFLECTIONS ON THE REVOLUTION OF OUR TIME, by Harold J. Laski. Viking Press, New York, 1943.

NOT the least advantage in having a definite "ideology" is the ease with which one can write books. All that is necessary is to set down the articles of faith, add some highly selective historical generalizations to lend "scientific" validity to them and pour over them layers of eloquent persuasion and one has the making of a book. And if one is careful to avoid discussion in terms of specific situations and specific solutions and hews closely to well-meaning and humanely flavored generalizations, one cannot fail to write an appealing book. Laski's work possesses all these qualities. It restates, largely, the Marxian doctrine of the contradiction between the forces of production and the relations of production; it possesses a considerable amount of selective and questionable historical generalizations and is a masterpiece of intellectual seduction.

Laski's thesis is fairly simple. Capitalism for all its early conquests and successes has proved to be a grim failure "which enslaved whole continents to the rapacious services of private profit." (p. 8). Capitalist democracy is headed for a downfall because of the basic "contradiction between the political sovereignty of numbers and the economic sovereignty of the privileged." (pp. 30-31). As long as the capitalist system was expanding, the capitalist rulers were successful in "appeasing" the masses by small material and political concessions. However, ever since the system has entered upon the phase of contraction, the policy of buying "consent" of the multitude—and no social system can prevail without consent—has become progressively more difficult. The rulers thus threatened in their position of wealth and privilege by the popular striving for economic equality must perforce look around for other and more forceful means of securing the acquiescence of the masses in the status quo. While Laski does not accept in toto the Marxian interpretation of fascism as "the expression of monopoly-capitalism in decay" (p. 92), he nevertheless views the totalitarian regimes as the result of a partnership be-

tween fascist leaders and the business rulers of capitalist democracy, even though fascism, once in position of power, subordinates big and small business to its purpose of conquest. His solution to this modern crisis is the traditional socialist solution, public ownership of means of production and a planned economy.

Laski's book is perhaps the best modern socialist restatement of the case for socialism. It has the merit of simplicity, definiteness and persuasiveness. If arguments could abolish social systems, the citadel of capitalism could easily fall before the onslaught of Laski's eloquence. The book, however, suffers from the shortcomings of the Marxian solution. It falls particularly short in failing to appreciate the many problems entailed in the socialist solution. In discussing, for instance, the dilemma of capitalist democracy—the incompatibility of equality in the political field with inequality in the domain of economic relations—he fails to see that a socialist society would face a similar dilemma; for, unless one accepts absolute equality of reward, regardless of contribution, socialist society, too, would face the dilemma of differential incomes. Once we admit the necessity of rewarding the workers and professionals in accordance with the "value" of their contribution, the problem is immediately raised as to who will decide the various shares and on what basis they will be determined. If the decision will be made on the basis of consumers' judgment as to the value of the services, obviously some services will be more, others less, highly rewarded. Considering that ability, initiative, resourcefulness, and spirit of enterprise are distributed unevenly, the resulting distribution of reward will also be unequal. In fact, Russian society is marked by a wide range of inequality. On what grounds are we to assume that, given political equality, the larger but less well-rewarded groups will not attempt to use their weight in numbers to seek redress in their favor? The answer that some planning board will determine the shares is not helpful, for it ignores the more fundamental problem of making people accept and conform to the rendered decisions. Laski like other Marxists is so impressed with the conflict between the owners of capital and those who work for hire, that he is unaware that change in ownership will not abolish conflict; it will simply direct it against the government agency in charge of making the significant decisions. The vehemence with which John L. Lewis attacked the Roosevelt Administration for refusing to grant wage increases to miners should dampen the cocksureness and enthusiasm with which socialist writers look to public ownership as a solvent of social conflict.

American Jewish Biography

By LEO SHAPIRO

DICTIONARY OF AMERICAN BIOGRAPHY: Published under the auspices of the American Council of Learned Societies. New York: Charles Scribner's Sons, 1928-37. 21 *vols., including Index.*

DICTIONARY OF AMERICAN BIOGRAPHY: Vol. XXI, Supplement 1. *New York: Charles Schibner's Sons,* 1944.

THE recent publication of Supplement 1 of the *Dictionary of American Biography,* bringing matters up to date as of December 31, 1935, serves as a convenient excuse to re-examine the *DAB,* with particularly reference to its usefulness in the field of American Jewish history.

Of its general usefulness, students have

for some time been appreciatively aware. A monumental twenty-one volume work consisting of 13,633 articles by 2,243 contributors and involving a cost of $650,000, the *DAB* has proved invaluable to anyone interested in American history, especially in the biographical aspects of American history. The American Council of Learned Societies and the distinguished editorial staff have good reason to be proud of their work, just as any American may be proud of Adolph S. Ochs, the late publisher of *The New York Times,* whose enlightened generosity made possible this laudable project. These are well-known facts and by now need no elaborate documentation. The questions in which I am particularly interested here are, however, not nearly so well known: namely, (1) how much space is given over to distinguished Americans of Jewish descent? and (2) what is the value of the articles in this department? The first is a quantitative matter and comparatively easy to determine. Even the casual reader encounters a Jewish personality again and again. Here is a sample list of the kind of articles there are, together with the names of the authors of the articles. All told there are probably well over 200 such articles. The list conveys some idea of the treatment in the *DAB* of the Jewish contribution to America, and of the usefulness of the book to students of American Jewish history.

Solomon Bloomgarden (Yehoash), writer (Edith J. R. Isaacs).

Israel Friedlaender, Semitist (David de Sola Pool).

Samuel Gompers, labor leader (John R. Commons).

Naphtali H. Imber, Hebrew poet (Israel Schapiro).

Kaufman Kohler, rabbi (David de Sola Pool).

Emma Lazarus, poet and essayist (Gladys Graham).

Isaac Leeser, rabbi and editor (Cyrus Adler).

Louis Marshall, lawyer and civic leader (Max J. Kohler).

Adolph S. Ochs, editor, and patron of *DAB* (Elmer Davis).

Julius Rosenwald, philanthropist (Louis L. Mann).

Solomon Schechter, Hebraist (Cyrus Adler).

Jacob H. Schiff, financier (Cyrus Adler).

Aaron Wise, rabbi (David de Sola Pool).

Isaac M. Wise, rabbi (David Philipson).

The subjects have not been selected haphazardly. On the contrary, they have obviously been selected with care, and the contributors have been chosen largely on the basis of their familiarity with their subject. Through the judicious use of sources like this, one can make a beginning at "working up" a background and bibliography in the field of American Jewish history. For example, let us take the two longest articles of the above list: that on Samuel Gompers and that on Judah P. Benjamin. Instead of working with the brief and inadequate notices on both men in the *Encyclopaedia Britannica,* one may start, let us say, with the seven column *DAB article on Gompers* by John R. Commons; this neatly supplements the article on Gompers in the *Encyclopaedia of the Social Sciences,* by Norman J. Ware, and the articles in the *Dictionary of American History* (edited by James Truslow Adams and R. V. Coleman), on "American Federation of Labor," "Buck Stove and Range Case," "Knights of Labor," Labor Unions," and "McNamara Case." So one can work similarly from the ten column *DAB* article on Benjamin to the essay in the *Encyclopaedia of the Social Sciences* by Arthur C. Cole.

This is helpful, indeed, and enables a conscientious student to attack his subject

from several different points of view. But I regret to say that it is a helpfulness which has serious limits. It is, as I have said, a beginning in the study of American Jewish history; but I fear that it is not too much more than just a beginning. The reason for this unfortunate situation becomes increasingly obvious as one reads article after article. It lies in the fact that, with the exception of the essays on Gompers and Benjamin, virtually all the articles cited above are from one to two and one-half columns in length, the majority of these being in fact between one and two columns. The result is what might be expected. What we have, for the most part, are not so much articles as notices—birth, parentage, main events, death, summarizing statement (in six lines, if possible). Under such circumstances, anything even approaching analysis is out of the question; and analysis, as it happens, is just what you do not get a great deal of in these articles. One can only do so much in 450-900 words; and most of the contributors have—probably rightly— preferred to do the safer thing of staying with facts, works, dates, and the like. As a natural consequence, these articles are useful on an elementary rather than on an advanced level. They are worthwhile for the ABC's of a subject, but not for much beyond that.

Something of the same criticism can be made of the Supplement volume of the *DAB*. A dozen Jewish men and women are discussed here:

Felix Adler, religious leader and educator (Horace L. Friess).

Herman Bernstein, journalist and diplomat (Salo W. Baron).

Sophie Braslau, operatic singer (John Tasker Howard).

John S. Cohen, newspaper editor (John Paschall).

Hyman G. Enelow, rabbi (David de Solo Pool).

Arthur Flegenheimer, gangster (Alvin F. Harlow).

Morris Hillquit, socialist leader (Max and Edna Albers Lerner).

Chaim Hirschensohn, rabbi (David de Sola Pool).

Max J. Kohler, lawyer and writer (Leon Huhner).

George A. Kohut, rabbi and scholar (David de Sola Pool).

James Loeb, philanthropist and humanist (Ashton R. Sanborn).

Belle Lindner Moskowitz, welfare worker (William Bristol Shaw).

In this case, however, things are somewhat better. James Loeb rates three columns; Herman Bernstein, four; Morris Hillquit, five. As a result, Professor S. W. Baron, for example, gets a chance to say some penetrating things about Bernstein. How important space is, can be seen in one striking instance. The longest article in this volume is the twenty-one column essay on Oliver Wendell Holmes, the jurist, by Felix Frankfurter. Here one can see how—given the subject, space, and the right contributor—an encyclopedia article can become a literary production of enduring excellence, as well as an analytical examination of the highest grade. Frankfurter's essay is, in more than one respect, the high point of the volume.

Discussions with some of my colleagues in the Department of History may enable me to anticipate some of the objections to my criticism. It has been contended, for example, that in the first place, the essays in the *DAB* are meant to be mainly biographical and not philosophical or analytical, and that I am therefore committing the unpardonable sin of blaming the *DAB* for not doing what it never intended to do. Others have argued that space was apportioned to each person according to his importance in the total panorama of American history. With both contentions I find little fault, but surely the answer to both must be fairly

obvious. For *our* problem still remains what it was at first: What is the value of the articles in the *DAB* in the field of American Jewish history? And our answer must be, regardless of extenuating circumstances: The articles are of limited value.

The treatment in the *DAB* of Jewish personalities is of limited value for other reasons than skimpiness. Readers will miss certain people in the *DAB* and wonder why they were not included: Israel Aaron, Jonas Aaron, Jacob Barsimson, Emile Berliner, Louis N. Dembitz, Isaac Franks, David Salisbury Franks, Henry Jones, Adolph Kraus, Judah Touro. How sad that there should be room for Arthur Flegenheimer (better known to the police as Dutch Schultz) and for his non-Jewish confrere, John Dillinger; but no room for Berliner. Many readers will be struck, too, by the dry and distant coldness of the articles, by the feeling that more than one contributor must have considered his article as just an assignment. Going from the *DAB* to the new *Universal Jewish Encyclopedia,* I find the latter somewhat more attractive in this respect (if anything, erring a bit on the other extreme). There is more color, for example, in Bernard Postal's article on Benjamin (though, curiously, less actual space than in the *DAB*), more warmth and understanding in William Green's article on Gompers, more analysis and insight in Louis Finkelstein's article on Solomon Schechter.

There is no question that the *DAB* is a valuable aid to people working in American history. But to students of American Jewish history, its value must be, much more than to students in general, as a starting point or as a part of a larger synthesis. Its articles on American Jewish men and women constitute the beginnings of a Dictionary of American Jewish Biography. Such beginnings are not without value; but they are still only the beginnings.

The Bible As a Creative Source

By ROBERT GORDIS

DAVID, by Duff Cooper—Harpers.
JOSHUA—LEADER OF A UNITED PEOPLE, by Rogers McVeigh and Thomas B. Castain, Doubleday-Doran.

AMONG American children a generation ago, a common term of opprobrium was an "Indian giver," a child who would make a gift of a toy to a playmate and then proceed to withdraw it. That, thank Heaven, is one of the offences that cannot be leveled against the Jews. Having given the world the Bible, we are no "Indian givers"—they may keep it, we want no part of it! From the presses there pour forth in endless profusion editions of the Bible of every variety, revised, simplified, annotated or abridged, books on Biblical history, biography and archaeology, popular interpretations and technical studies of all kinds. But in this mass of literature, books by Jewish authors are rare and Jewish readers are proportionately even rarer. No wonder the great Biblical scholar, the late Professor Max L. Margolis, used to remark wryly, "I teach a *goyishe* subject. I am a teacher of Bible."

From early medieval days to the present, the Bible has been a never-failing fountain of inspiration for creative achievement in literature, music and art, and it shows no signs of drying up today. Modern writers of Jewish extraction, however, lacking a knowledge of the Bible, have rarely known how to utilize its rich material for creative purposes. There is nothing by a Jew possessing the scope, not

to speak of the quality, of Thomas Mann's epic retelling of the Joseph story.

Almost the only exception is Franz Werfel's "Hearken unto the Voice," a fictional treatment of the life of the prophet Jeremiah. But most of Werfel's research was apparently devoted to the Egyptian cult of the dead, rather than to the living Hebrew world of Jeremiah's day. As a result, exaggerated emphasis is placed on Jeremiah's sojourn in Egypt after the destruction of the Temple, of which nothing significant is known.

When a Biblical theme is treated by a Jewish writer, he will, as likely as not, set it on its head by practicing the ungentle art of "debunking," so that black is white and white black, all villains becoming heroes and all heroes, frauds. The result may be Robert Nathan's "Jonah," which has a fragile charm to redeem it, especially since the Biblical author of "Jonah" is a master of irony in his own right. On the other hand, it may take the form of Lawrence Langner's "Moses," which is simply an irritating distortion of tradition, with little in heightened insight to compensate for the violence done to accepted ideas. An artist must always be free to express his own vision, however unconventional. One wishes only to be sure that the work is more than a merely perverse *tour de force,* designed to shock rather than illumine.

II

Between the work of the creative scholar, who, at his best, serves to bring to life the historical background of the Bible, and the creative artist, who fashions his own interpretations, a special genre has arisen that is difficult to describe—works that make no pretence to scientific thoroughness on the one hand, nor treat their subject as fiction on the other. They are *imaginative reconstructions* of Biblical characters, based primarily on the Biblical sources and amplified by some of the results of modern criticism and archaeology, the whole written in a popular and attractive style.

Two works of this type, possessing high excellence, have recently appeared, "David," by Duff Cooper and "Joshua"—Leader of a United People, by Rogers MacVeigh and Thomas B. Costain. It is an interesting coincidence that King David has been the subject of recent treatment by both the former head of the British Ministry of Information, Duff Cooper, and the present head of the U. S. Office of War Information, Elmer Davis. The latter has written a vivid but unflattering novel on David called "The Giant-Killer," in which David is featured as "a boy who made good" through luck, chicanery and the achievements of others which he appropriated.

Duff Cooper's volume is not a novel, though it reads more interestingly than if it were one. It is a straightforward, beautifully written account of David's life, as described in the books of Samuel and Kings. The author stands completely upon traditional ground, even utilizing the Psalms as revelations of David's emotions, though he is aware of the modern scholarly reluctance to ascribe most of them to David.

The critically trained scholar will admire the success with which contradictions in the Biblical sources are harmonized and difficulties are dissolved through the psychological finesse of the author. Thus, according to Sam. 16:18 ff., David comes to Saul's court as a musician and becomes a royal retainer. The next chapter, however, describes David's victory over Goliath as that of an unknown country lad, following which (17:56, 58) Saul, who has obviously never seen him before, asks, "Whose son is the lad?" Modern scholarship recognizes that we have here two alternative accounts of David's rise to royal favor, placed consecutively in the text, where a modern historian would have relegated one to a footnote. Duff

Cooper utilizes both accounts by describing Saul as in the throes of a mental depression, so that, while he recognizes David as the young minstrel at court, he cannot recall his name and he therefore strives to refresh his memory by inquiring of Abner (p. 55).

Scattered through the book are simple yet profound observations on human nature, manifestly the products of a career of action enriched by contemplation and sympathy. Such are the comments on old age and children, the responsibilities of public office (p. 14), the excitement of a battle and the inevitable let-down of victory (p. 26), the development of a man's character (p. 42), the rarity of selfless natures like that of Jonathan (p. 61), the this-worldly character of Hebrew religion (p. 141), and the sad wisdom of old age (p. 158). All these and many more are written with a deceptive simplicity that conceals the high art of the author. It is true that the trajectory of David's life, with its bright ascendancy, its glorious noon-day and its tragic dusk, offers matchless material for the artist and the creative historian. Moreover, the subsidiary figures, Samuel, Saul, Jonathan, Michal, Bath-sheba, Nathan, Absalom and Barzilai constitute an immortal gallery of human nature. Yet it is no more than a deserved tribute to say that Duff Cooper's work is worthy of its great theme.

The book bears a noble dedication: "This book is dedicated to the Jewish people, to whom the world owes the Old and New Testaments, and much else in the realm of beauty and knowledge, a debt that has been ill repaid." Duff Cooper's "David" is a valuable installment in the repayment of that debt.

III

"Joshua—Leader of a United People," by MacVeigh and Costain, is another sympathetic reconstruction of a Biblical hero, in this instance, the successor of Moses and the leader of the Hebrew conquest of Palestine. In contrast to Duff Cooper, it is much more conscious of modern research, the problems raised and the solutions advanced by contemporary scholarship. But the authors, in their anxiety to make the history credible, argue their position rather than tell the story and thus fall between two stools. To this reader, at least, either one of two alternatives would have been preferable: either a simple retelling of the Biblical story or a frankly critical reconstruction of Joshua's life, which would recognize that tradition has used undoubted facts and situations to produce a version compounded of history and legend. As it is, many incidents receive a "rationalistic" explanation that is neither historically plausible nor true to the spirit of tradition. The seven-day march around Jericho is described as a "war of nerves," and the collapse of the walls is due to a secret sapping operation by Joshua's men. Modern excavation on the walls, notably by Garstang, have uncovered evidence of an earthquake and a conflagration, which led to the destruction of the city, disasters which probably served as the basis of the narrative in Joshua.

The easy distinction of style of Duff Cooper is also lacking. But the work has virtues all its own. It is more adequately equipped with scholarly apparatus and will prove useful as a popular introduction to a serious study of the period of the Hebrew conquest.

Thus the Bible continues to serve as a never-failing source of literary creativity. The Bible is, however, only incidentally and almost accidentally, a great literary masterpiece. Basically it is a formulation of the religious and moral ideals, without which humanity cannot build itself an enduring home upon the earth. May the beauty of its form help to persuade men of the truth of its message, and, thus, inspire them actually to put it into practice!

Brief Notes and Comments

THE AMERICAN WAY, by Franklin D. Roosevelt. Published by the Philosophical Library, New York, pp. 71.

Selections from the public addresses and papers of Franklin D. Roosevelt, and edited by Dagobert D. Reeves. You will find here some of the famous quotable and notable phrases uttered by the President which give a clue to his social philosophy.

THE WANDERING BEGGAR, by Solomon Simon. Published by Behrman's Jewish Book House, New York, 1942. pp. 118.

Originally published in Yiddish as "Shmerel Nar," this charming volume of Jewish folk tales has been translated into English by the author and his son David Simon and illustrated by Lillian Fischel. This book has not been included in Miss Pessin's review, because it was published before 1943, but all children from 8 to 80 ought to enjoy it.

THE HEBREW UNIVERSITY, JERUSALEM. Jerusalem, 1942. pp. 133.

This is the annual of the Hebrew University which is more than a "register" or catalogue. It contains a sketch of the history and development of the Hebrew University, summaries of the work of the various departments, information about faculties and students, and a host of other things. Anyone who wants to know what the Hebrew University is doing and how it has grown, can get a good notion from these pages. Of particular interest to us is the scope of the Adult Education program which has been extended to a year-round countrywide activity.

LIBBI BEMIZRACH, by Devora Ginsberg. Published by Ayalah Publishing Company. pp. 54.

A collection of lyric poems, half of them dealing with Palestine, the remainder with those timeless subjects of which poets sing—nature and wine and song and *tedium vitae.* They were begun in German and adapted into Hebrew with the help of the author's husband, the late Shimon Ginsberg.

SHIRE YELADIM, by Moshe Liebowitz. Published by Ivrim, New York. pp. 99.

The author of this volume of poems for children spent most of his life in Palestine, but is now in New York. We have few poets who can write poems for children and fewer who are children's poets. Here is a genuine children's poet. May there be enough children who will be able to read him and enjoy him.

AMERICAN INTERCESSION ON BEHALF OF JEWS IN THE DIPLOMATIC CORRESPONDENCE OF THE UNITED STATES, 1840-1938, *by Cyrus Adler and Aaron M. Margolith, number* 36 *of the Publications of the American Jewish Historical Society, New York.*

This is an account of approximately one hundred years of American diplomatic history "relating to the intercession of the United States of America on behalf of its nationals of Jewish origin, and to that non-political intervention of our country on behalf of persecuted Jews." It is a handy volume to have around, a contribution to the literature of international law, and a record of the United States as a champion of Jewish rights. It offers detailed proof, if such were needed, that the U. S. has always been a champion of humanitarianism, freedom of conscience and civil liberties, and that any action being taken now on behalf of refugees from Germany and Nazi-occupied countries does not mark a new turn in our foreign policy. We hope with the authors "That this book . . . will serve as another reminder to the American people, if it is to be true to its established traditions and to its future destiny, what to do at a time when all the ideals it stands for are being challenged by evil and barbarous forces, and when the very existence of modern civilization is daily becoming more precarious." There are four parts to the volume; part one deals with the Near East and Morocco, part two with Roumania and Poland, part three with Russia, and part four with Central Europe. Some of the materials are new, based on an investigation of the records in the National Archives in Washington. Much material still remains to be investigated.

STARS AND SAND, Selected and Edited by Joseph L. Baron. Jewish Publication Society, Phialdelphia, Pa., 1943. pp. 535.

The purpose of "Stars and Sand" is to present a compilation of more than four hundred brief statements and excerpts from the larger works of Gentile notables that "breathe the spirit of humaneness toward Israel." There are fifteen chapters with such headings as "A Noble People," "The Medieval Inferno," "The Plea of Toleration," "In the Two Worlds," to mention but a few. These are all grouped in three major divisions: Jewish character, Jewish martyrdom, and Jewish reconstruction. There is an excellent introduction by the editor on non-Jewish attitudes toward the Jews. There are in addition, eighteen reproductions of paintings and sculpture on Jewish

themes by great Austrian painters and sculptors. The notables quoted go back as far as Augustine, and include current personalities like Roosevelt and Willkie.

It is a handy volume to have around for reference and occasional reading. As is inevitable in a work of this kind, there is a great deal of dull repetitiveness. Some of the excerpts are too fragmentary and some of them insignificant. We should be thankful, however, for the many stars which make even the sand bright.

METZUDAH (FORTRESS) ESSAYS AND STUDIES, edited by Simon Rawidowicz. Ararat Publishing Society, Ltd., London, 1943. pp. 304.

"Metzudah" is a volume of Hebrew studies published in England and dedicated to the memory of Israel's martyrs in Europe. The Ararat Publishing Co. runs on a non-profit basis and has published this volume in the belief that, "at this grave hour for the Jewish people when all centers of Hebrew literature and Jewish learning on the continent of Europe have been brutally destroyed, it is the sacred duty of Jewry in this country (England), the fortunate inhabitants of the last fortress of freedom in Europe, to keep the torch of Jewish culture burning." This is a splendid collection and a tribute both to Rawidowicz and to the Hebrew cultural creativity of British Jewry. Of the twenty-nine writers included in this volume, three are non-British, one from Jerusalem, and two from New York. The rest are all British and include two *non-Jews,* and several who make their first appearance as Hebrew authors. It is difficult to review a miscellany of this character. It contains essays on contemporary Jewish life, historical studies, assorted essays on writers from Saadya Gaon to David Biegelson, reviews of books and several "in memoriam" appreciations. Rawidowicz's long essay, "Israel in the World," has already been reprinted in the Hadoar, James Park's Study of "The Jews in England" deserves to be translated into English, and reprinted in this country. The two articles on America, Dr. Weinryb's "On the Jews of America," and A. Tartakower's "American Jewry in the Time of Decision" would be of interest to British Jewry, though not a novelty to us. There is recognition of one of our American Hebrew poets in Snowman's appreciation of Israel Efros and his poetry. We welcome the erection of this fortress of Hebrew culture in the last European stronghold. We hope it will be not merely a bastion of defense and conservation, but a fortress of offense from which in due time will go forth our Jewish cohorts to rehabilitate European Jewry spiritually and culturally.

THIS FESTIVE SEASON, by Jeanne Singer. Harcourt, Brace Co., New York, 1943. pp. 237.

"This Festive Season" is a slender novel dealing with discrimination and the struggle for freedom in our day. The story, such as it is, takes place within a single day. Robert Silver fails to receive an instructorship at his college because he is a Jew. His Christian friend, Richard Sturtevant, is profoundly disturbed at the action of his colleagues. He wants to resign, to make a vehement protest, but finds that Robert Silver, the Jew, after the first shock, takes the whole thing with mildly cynical resignation.

The day on which this happens, coincides with the eve of Passover. Sturtevant is invited to the Seder at the home of Robert Silver. At the Silver home, Robert meets for the first time a young German refugee, Lise Hoffman, in whom he becomes interested. After the Seder the two friends and Lise go carousing and continue their discussion of Silver's rejection and what to do about it. To Lise the story of the discrimination comes as a profound shock and she weeps uncontrollably. Her reaction makes Robert realize that his passivity is just abject submission. The Seder Service had already made him see his plight as part of a larger position. Through Lise he perceives where his duty lies—that freedom must be fought for and that discrimination must not be taken sanguinely.

CONFLICTS, by L. B. Namier, MacMillian and Co., Ltd., London, 1942.

This book is a collection of studies in contemporary history. The author is professor of Modern History in the University of Manchester. He is a keen student of history and an excellent and witty writer. His comments on contemporary events are wise and worth reading. His essay on "The Jews" is particularly good and has already been extensively and deservedly reprinted. Unlike some of our American history teachers of Jewish extraction, he has a genuine interest in Jewish life and is openly and avowedly a fervent Zionist.

In "Numbers and Exodus" he neatly explodes some of the favorite myths circulated by non-Zionists with reference to the absorptive capacity of Palestine.

The Communists have begun to discover our American Jewish heroes. I have seen I.W.O. schools named after Haym Solomon. And now the Cooperative Book League, of the Jewish-American Section of the International Workers Order has put out a book on Emma Lazarus. Morris U. Schappes, has gotten together selections from the prose and poetry of Emma Lazarus and has added an introduction. The result

is an excellent (for the most part) little paper volume which sells for a dollar. The interest of the Communists in Emma Lazarus is understandable. She was a doughty fighter for freedom and a champion not only of the Jewish oppressed but of the oppressed of all nations. The I.W.O. is to be congratulated for making available in popular form selections from the works of our leading American-Jewish poet. It is a sad commentary on American-Jewish life that such a venture had to await the initiative of the I.W.O. The selections are for the most part well-chosen, though some of the prose selections are judiciously edited so as not to disturb the beliefs of "fellow-travelers." This is Schappes' gratuitous commentary on Emma Lazarus' vision of a national restoration (long before Herzl): "Reality has outstripped her vision. Even in this war against Fascism and its anti-Semitic barbarity, a war for the very physical survival of world-Jewry, we can see how much it has outstripped her. One Jewish national state is being built in the Union of Soviet Socialist Republics, in Biro-Bidjan, while many millions of Jews live freely in the Soviet Union. . . . Another Jewish community its being built in Palestine to grow perhaps, in time and under favorable conditions, into another Jewish nation. . . . She to whom nothing ever was alien would have assimilated this reality too and broadened her vision." I suppose we should thank Schappes for grudgingly granting Palestine the place he does (after all, there are only 600,000 Jews in Palestine and almost 30,000 in Biro-Bidjan) and for including Emma Lazarus in the pantheon of Communist saints and visionaries.

S. D.

THE FOUNDATIONS OF PHENOMENOLOGY, by Marvin Farber. Harvard University Press. pp. xi, 585.

PHILOSOPHICAL ESSAYS IN MEMORY OF EDMUND HUSSERL, edited by Marvin Farber. Harvard University Press. pp. viii, 332.

These two books serve as an excellent introduction to the thoughts of Edmund Husserl, the founder of the system of philosophy known as Phenomenology, which has had an extraordinarily great influence on the molding of metaphysical and epistemological thought throughout the world. Husserl, Jewish philosopher at the University of Freiburg, died in 1938, leaving a host of disciples in every part of the Western world. In the United States his followers have founded the International Phenomenological Society and the quarterly, *Philosophy and Phenomenological Research,* published by the University of Buffalo. These activities are more than a memorial to one of the greatest philosophers of the last century; they are an indication of the fact that Husserl's thought is alive and vital; they are proof of his effectiveness as teacher and original thinker. The above volumes contribute to an understanding of the phenomenological method in philosophy and show its significance for other intellectual disciplines.

M. R. K.

CORRESPONDENCE

Orientation Courses at Camp Abbot

Sirs:

I read with interest your editorial "Orientation Courses for Service Men" (Vol. X, No. 3)

I am afraid, however, that your comments are somewhat misleading. You conclude, "If the British Army can do it, why not ours?" Are you unaware of the fact that we have been giving orientation courses to the men for the past two years?

At this camp we have given the program a specific, personal direction. We show films and we lecture to a thousand men at a time. Then we break the group down to squads of 16.

The squad leaders receive special instruction from the Orientation lecturer. With prepared outlines in hand the leader gives a brief summary of the lecture to the men. They are in the barracks, seated on their beds or on the floor. This phase of the program is very informal.

After the summary, there is discussion and when I say discussion I do not mean aimless chatter or pointless argument. The discussion is pertinent to the subject matter. When a G.I. gets "off the beam," he is told "We'll discuss that question at a later date." . . . Thus, a certain control is exercised and the group leaders, well prepared, are able, effectively and intelligently, to point the way to fruitful discussion of issues, men, politics, battles, home front, morale . . . whatever the topic may be.

This novel project, at our Camp, has met with instant success.

CHAPLAIN NORMAN M. GOLDBURG

Camp Abbot, Ore.

SEVERAL BOOK REVIEWS WHICH DO NOT APPEAR IN THIS ISSUE WILL BE PRINTED IN THE ISSUE OF JUNE 23rd.